

Hegel, The Ethical System, One's Realization And Working-With, And The Application Of Philosophy

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From a series of emails just now.

Subject: Aha! The application of philosophy

I have a nice example. An Aha!

Hegel wrote in *Philosophy Of Right* something like, “The ethical substance, as self-consciousness united with its concept, is the spirit of a family and a nation.” [The actual quote is, “The ethical substance, as the union of self-consciousness with its conception, is the actual spirit of a family and a nation.” – “The Ethical System”, 156.]

This quote stuck with me after I first encountered it in 2014 or so, in the book that I bought off of B&N online. !

I have a direct application.

In 2015 I was ethical about family, but expressed frustration about the ethics in my own family out loud, a bit angry, walking down the street in a new neighborhood (I had decided to explore its architecture, and it was nice architecture, I took it in, this quiet neighborhood, the neighbor trimming the flowers). I was also responding in the ethical about a couple of mental beings (some others weren't problematic). A bit later, after having bought something to drink at the grocery store (careful to avoid the school), I was picked up and taken to the psych unit. Lesson: one must *project* peaceability, predictability, and ethicality, in America. I taught myself this afterward, and now that advice is in a paper online. It's not enough to actually *mean* peaceability, predictability, and ethicality – one must *project* these. So I have this application of Hegel's statement: if one considers peaceability, predictability, and ethicality, what they are, and how it relates to one's world and to others, and how others might relate to it, then one might start to *live* it. That is, Hegel's statement is reflected beautifully, and his statement reflects just how we might actually work with something, toward our own realization – and toward the spirit of the family and the nation!

This is an indicator of just the type of thing I mean by mvo-p psych and ‘all of the above’, where I include philosophy – its very applicability. And, mind, insight, and truth.

And: the individual does retain the ability to learn. Then...to realize much later the total connection, to a current thesis, on a phone conversation with one's (my) Mom! Nice!

Aha!

Evidence the philosophers have salient material. The individual can consider this.

I've known that Zen has salient material, I know some of this, I've worked with it recently, I have to work with what I've realized in other ways, and I still have to study and realize further. So this Hegel is a real nice point. One doesn't have to be a Zen Buddhist to work with this.

Kevin

Subject: Enthusiasm!

Yay! Yay! Yay!

A concrete example of the application of philosophy to a newly realized space.

I'll put it in a paper and post online.

Thanks! The ongoing fruition of 6 years, in this way.

Content matters. Others' observations matter. One's own contemplation and navigation in a mental, physical, and world space matters.

Kevin

P.S. Hegel. A mistake. Thought, reflection, articulation, the actual, and the unfolding.

Endnote – Self-Consciousness

I had, in my consideration of ethics and the family, considered the *subject matter* in mind and consciousness; I had not yet become *self-conscious*: I was, in this, freely *un-self-conscious*. Thus, my mistake, in not being aware of *projection* and potential *perception*. Also, obviously, strangers would not have had the *context*. These are all factors that may help others navigate a-priori. But if one does such a probe with awareness and context, and projects peaceability, predictability, and ethicality, then one should be able to develop one's very nature with some liberty.

Also note Hegel's statement in paragraph 153: "In that individuals belong to the ethical and social fabric they have a right to determine themselves subjectively and freely. Assurance of their freedom

has its truth in the objectivity of ethical observance, in which they realize their own peculiar being and inner universality.”

So, ironically, I was on the right track. I would suggest, however, that one must be aware of interdependencies and ‘what is actually there’ in the ethical and social fabric. I was interdependent with my neighbors, and their perceptions and expectations were ‘that which was actually present’. Still, one could establish such a right, to determine oneself, in the manner as Hegel says – given this wisdom side to things.

The psych unit could have put me under review status, then released me. This was all I was doing. I was perfectly calm, perceptive, and explanatory. But there is no such review status, at psych units.

Endnote – Mental Beings

These can be helpful, or be a challenge. I’ve had both. Mental beings are like navigating a reason landscape that is at the same time experiential, a present-in-mind reality. Keep in mind that we have significant training and effort in learning how to navigate the physical being world, and significant training (although this varies) in navigating a reason world (including common sense), less training in navigating a perceptual and awareness world, but no training – either before, during, or after – in navigating a mental being world. An ethical stance, I think, might help; being aware of karma and the action one takes with results, avoiding the problematic, and planting wholesome seeds; and bringing a reasoning and aware, dimension mind to the table might help. Try to factor things out. Buddhism even might suggest ways to work with mental beings that are problematic, to try to transform the being or demon to an ally or to deny its right and power to your life. I’m not fully adept on this, so you’ll want to consult your own wisdom, and literature and teachers within your own tradition. Prayer, meditation, analytic meditation, or calm reflection may yield results. But to apply wisdom; peaceability, predictability, and ethicality; and a bit of what Mumon suggests in another situation as calm, cool analysis – these things might help. It might help not to get caught up in the emotional or pressure logic of the mental being or “demon”. And it might help to keep deepening one’s awareness in other ways – to develop one’s life – so that there is an unfolding new context for any mental being that appears.

Takuan Soho’s Ten Qualities may help: Form, Nature, Embodiment, Power, Function, Latent Cause, External Cause, Latent Effect, Manifest Effect, the Total Inseparability of these. Dimension these out and work with them.

I don’t know, different situations, just as in material or relational life, may vary. One’s own standpoint and experience will vary. See what you get, and if any of this is helpful. Consult with others, in print resource or dialogue. Like I said, I’m not fully adept yet, although I’ve significantly enhanced the actuality for myself, with the above. One time I resolved a dilemma with an intrusive and persistent demon – he had a standpoint and logic – with a spiritual conjecture, at which point he was delighted, and, occasionally mutual-respect present, never bothered me again, and which I consider an ally to be wisdom and friendly with. Another time I met a demon who was very difficult and intrusive with stiff resistance and a strongly ethical stance, in spoken word and thought, but she was very strong. While I weakened her, it was not until much later that I really scrutinized the situation with respect to my

intervening Zen insights and Takuan Soho's Ten Qualities and was able to satisfactorily probe and resolve it, in part with her. So it really depends.

These observations are drawn from insight into experience, and what seems to be resource-material. We in society need to become adept at this type thing. It may be possible to resolve a situation with a mental being, and it may take some time and such attitudes and approaches. Others may have insight. This should be discussed, within the psych community, including with the individual – and perhaps a dialogue could be established between the professional, the individual, and others such as a peer, an adept (secular or spiritual), or a spiritual or religious leader (say a pastor, an imam, or a Buddhist teacher) as participant. Here, it occurs to me, narrative may be important, and shared stories from both ancient and modern (say print or video) may be important.

In the first, earlier situation in the neighborhood, I was responding to the logic of the ethically problematic mental beings out loud, and also the ethics of my family, a bit angry and frustrated. (Such may have been difficult to interpret, from another's point of view. So one can keep in mind *context, projection, and interpretation.*) This wasn't fully what I suggested above, and other means I suggest would have been useful – although the fact that I was working with the ethical likely saved me, in a sense, and I was able to respond with a positive and helpful attitude in the psych unit, and with the diagrams and description journal I sketched out, it likely was the second phase of the start of the idea to this MVO: 2019 Thesis, part of the seed to it. Seeds matter, even if they are incomplete, and how we nourish them is also important.

Endnote – Sounds Of The Body, Sounds Of The Mind

In The Avatamsaka Sutra, in the chapter (book itself) Manifestation Of The Tathagata, the Tathagata says at one point, "The voice of the Tathagata is of neither body nor mind." This indicates three things: 1) there are voices of the body; 2) there are voices of the mind; and 3) the voice of the Tathagata is neither. This sutra is apparently from the time of the Buddha. So psychiatry could perhaps take note, that it is 2,600 years behind the times, in terms of human experience and knowledge. Psychiatry really needs to work helpfully and realistically. If one is caught in a thicket of the mind at the same time one is dealing with difficult material, social, or mental experiences or voices, then it can be tremendously difficult. I hope psychiatry can develop a formulation that is truly and deeply helpful. If there is routine experience of voices of the body and voices of the mind, then it can be pleasant, and set that sort of context. It may or may not be a spiritual question, for any given individual. But this is what is available, and there's likely much more.

Endnote – Conclusion

If I had worked in the way I set forth above, more deeply with Hegel and self-consciousness united with its conception (the ethical), and had worked more deeply with skillful means in dealing with the problematic mental beings (demons) then I would have had a place to really probe with. I'd also suggest that if I'd considered mental states as mental states – and disciplined my mind to realize

various mental states, just to find meaningful places from which to work and find space in (what leads to what?) – then I'd have had a profound verb-state and space to work with. I could have picked up Zen training again, and a koan, at that point, or more considered the external world with respect to several of Hegel's statements, in a concrete way. This would have been the start to my own sort of inquiry (which began 2 years later, with Zen in 2017, leading to fruition in 2019-2020, still deepening and expanding). And, I would have avoided my mistake.

This is the sort of thing a psych unit will not point to, will not acknowledge, will not work with, and will not annotate in its charts or write down. Then it will represent the individual only as a diagnosis of absolute deficiency, in its own technical pseudo-jargon language, and will represent that to the family, the state, society, and the individual. It will set aside all of this helpful, actual world, observation, trajectory, and fact. But – and problematics can be noted for a situation, along with at-ease features, merit, and helpfuls and usefuls, as part of 'all of the above', and change or explanation or switch or orientation or disorientation or re-orientation acknowledged – this also is the actual world, observation, trajectory, and fact.

Resources

Philosophy Of Right by G. W. F. Hegel, Dover Philosophical Classics.

The Unfettered Mind: Writings From A Zen Master To A Master Swordsman by Takuan Soho translated by William Scott Wilson.

My Comments

The Unfettered Mind has martial implications, so it might be valuable in that way to some. I don't know if ultimately there is a deeper defining path: in *The Diamond Sutra*, Subhuti says, at one point of himself, "Subhuti, peaceful abider in the forest." My expression perhaps may be one of protection, in various means. But what is the best way to that? Are there various ways, each of its own type?

The Diamond Sutra translated by A. F. Price and Wong Mou-lam.